AND

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CORRESPONDENCES.

[*In continuation from page* 243.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

But it may possibly be objected to such a spiritual method of apprehending and interpreting the WORD of God, that it has a tendency to disparage and lessen the authority of the *letter*, if not totally to annihilate and destroy it. This objection, if well grounded, is indeed of great importance, since the *letter* of the WORD, like the Lord's coat *without seam*, *woven* by a divine hand *from the top throughout*, has ever been, and will ever be, esteemed sacred and inviolable by the wise and good of all ages. But surely due consideration will teach, that this objection is so far from being well grounded, that a spiritual apprehension and interpretation of the sacred scriptures, will produce effects directly opposite to what the objection implies. For who will say that the dignity or the reality of the human body are at all lessened, by supposing it to be the habitation and repository of the soul within? Or who will say that the visible things of creation lose any part of their glory, or their substance, by being considered as the material forms, images, and clothing of invisible and spiritual things?

Nay, who doth not see that in both these cases, the dignity, value, and reality of that which is material, are infinitely heightened by connecting it with that which is spiritual? Just so it is with the holy WORD of God. A right apprehension of its celestial and spiritual contents is so far from robbing the *letter* of its just authority, or tending to destroy it, that it will be found of all other considerations most effectual to exalt, dignify, and preserve it entire, in every candid and well disposed mind. We would, therefore, be particularly cautious to guard our readers against any violation or disparagement of the *sacred letter*, but assure them that the Holy WORD is therein in all its power and fulness, and that the *letter* ought carefully to be read and attended to, as being the rich repository of so many holy and inestimable treasures, which are thereby preserved and secured from violation, yet ready to be revealed unto all such teachable minds, as by a diligent observance of the *letter* are rendered meet to receive and improve by them.

Another objection to this spiritual method of interpreting the holy scriptures may arise from the *uncertainty* of it. It may be said, that all such interpretations must needs be vague and indeterminate, without any solid foundation of truth to rest upon, and that consequently they may lead men into various fanciful and whimsical conceits respecting the true sense of the holy WORD, whereby they may pervert its genuine meaning, and thus fall into grievous error and delusion. In reply to this objection, it must be confessed, that great is the danger of a mistaken, ill grounded construction of the sacred witings, and that men cannot be too cautious how they suffer themselves to be led away by the false light of their own imaginations in searching into the deep mysteries of God's wisdom. But still it should be remembered, that the danger is equal on the other side, and that men may be alike sufferers by not searching at all into the spiritualities of the sacred scriptures, as by searching into them with a wrong spirit. This is particularly observable in the case of the Jews at the time of the Lord's coming amongst them; they rested so much in the *letter* of the holy WORD, which seemed to promise them a mighty *temporal* prince, to deliver them from their *temporal* enemies, and establish their dominion over all nations of the earth, that they were blinded thereby to the knowledge of that *spiritual* Prince who came to deliver them from the tyranny of their *spiritual* foes, and to establish his *spiritual* kingdom in their hearts. We may

be led astray by false lights, and we may be led astray too in consequence of having no light. What then is to be done in this case, or by what rule should a wise man be directed herein? Are we to reject all spiritual interpretation of God's Holy WORD, merely from a supposition that it *may be* false? And are we to disclaim all acquaintance with the mysteries of sacred wisdom, only from a supposal that they *may be* fanciful? Surely this is but a poor expedient, to think of securing ourselves from the darkness of error by discarding the light of truth along with it. The holy oracles whereof we are speaking suggest to us a very different rule of conduct, where it is written, "*Open thou mine eyes, that I may see the* WONDROUS *things of thy law;*"* and in another place, "*The* SECRET *of the Lord is among them that fear him;*"† and again, "*If any man will do his will, he shall know of the doctrine, whether it be of God.*"‡ Here we have an infallible rule for our safe interpretation of the holy scriptures, and also for our examination of the pretensions of such as would expound them unto us: It is to *pray unto the Lord* for divine illumination, and at the same time to prepare for such illumination by setting our hearts to *fear him*, and to *do his will*. Humility and sincerity in these duties will assuredly preserve us both from being deceived by false and fanciful explications of heavenly mysteries, and from being betrayed into the no less fatal delusion arising from an indolent supineness in our spiritual conduct, which would make us content with our spiritual darkness, and dispose us to reject every messenger of heavenly light without examining his credentials. *P. A. C.*

[*To be continued.*]

DICTIONARY OF CORRESPONDENCES.

[*Continued from page* 245.]

ADAMI, a city of the children of Naphtali, (Josh. xix. 33.) a doctrinal having respect to temptation, and deliverance therefrom.

ADD, in a spiritual sense, to *add* signifies to unite faith with charity; also to multiply and make fruitful.

ADDER, or *serpent*, denotes the sensual principle in man.

In the spiritual world the interior of man are represented visibly under the forms of animals of various kinds; and hence the WORD,

* Psalm cxix. 18. † Psa. xxv. 13. ‡ John vii. 17.

in many parts, describes their qualities in a similar manner. Thus Dan is called a *serpent* by the way, a *darting serpent* in the path: the Jews are called a generation of *vipers*: Herod is called a *fox*: and our Lord himself is described as a *lamb*, a *lion*, and was also prefigured by the brazen *serpent* which Moses set up in the wilderness.

In a good sense, *serpent* signifies prudence and circumspection: but in an opposite sense it denotes, in general, all evil, the various kinds of which are distinguished by the different kinds of *serpents*.

ADITHAIM, one of the cities of the tribe of Judah, (Josh. xv. 36.) a doctrinal having respect to the celestial church.

ADJUNCTION, differs from *conjunction*, in that the former is respectively external. To those who are in the externals of the church, merely in consequence of their being trained thereto from their infancy, spiritual good is said to be *adjoined*, not *conjoined*. With such the affection of charity occupies only the intellectual faculty, which constitutes *adjunction*; whereas in order to constitute *conjunction*, it must enter into the will of man, and thus be appropriated by him.

The Lord is *conjoined* to his New Church, which is the New Jerusalem; but is only *adjoined* to the pious in the Old Church.

To every man are *adjoined* angels from heaven, and spirits from hell.

All spirits in the world of spirits (which is an intermediate state between heaven and hell) are *adjoined* to men on earth.

ADJURE, to call upon for confirmation, as in Matt. xxvi. 63. where the chief priest says to Jesus, "I *adjure* thee by the living God, that thou tell us, whether thou be the Christ the Son of God."

ADMAH and ZEBOIM, in general signify the lusts of evil, and the persuasions of what is false.

ADMIRATION, signifies the reception and acknowledgment of a thing both in thought and affection.

ADOLESCENCE, that state when man begins to think and act for himself, and not from the instruction or direction of others. From infancy to childhood man is merely sensual, all his ideas and thoughts being confined to terrestrial, corporeal, and worldly objects. His innocence then is the innocence of ignorance, and consequently not genuine innocence, which has its residence in wisdom. From childhood to *adolescence* he learns the rules of decorum, civility, and honesty, as well by the instruction of parents and

masters, as by his own studies. But from *adolescence* to juvenile age, he opens the communication with his rational principle, by learning the truths and goods of civil, moral, and even spiritual life, by hearing and reading the WORD. Then, in proportion as he imbibes goods by truths, or puts the truths he has learnt into practice, in the same proportion his rational faculties are opened more and more, and his natural, sensual propensities gradually brought into subjection. This continues till adult age, when his regeneration progressively advances till the end of life, and after death in heaven to all eternity.

ADONI-BEZEK, king of the city of Bezek, (Judg. i. 5.) which was inhabited by the Canaanites and Perizzites, signifies the false from evil. The Canaanites denote evils, and the Perizzites falses. The reason why *Adoni-bezek's* thumbs and great toes were cut off, was, in order to point out the deprivation of the power of evils and falses; for as the hand signifies the power of truth from good, and in the opposite sense the power of falses from evils, so the thumb of the hand has the same signification, because without the thumb the hand has no strength to engage in battle. The *hand* particularly denotes the power of truth from good with respect to the spiritual man; and the *foot* denotes the same power, as operative in the natural man. But as *Adoni-bezek* was an enemy to the Israelites, by whom was represented the true church, therefore the above passage is to be understood in the opposite sense; and consequently the cutting off his thumbs and great toes signifies the destruction of all the power of evils and falses, which oppose man in the spiritual warfare of regeneration.

ADOPTION, signifies reception into the spiritual kingdom of the Lord. The reason why they who constitute the spiritual kingdom are called the *adopted* sons of the Lord, is, because they are not sons derived from the essential marriage of good and truth, as celestial men are, but from a certain covenant not so strictly conjugal; they are indeed from the same Father, but not from the same mother; that is, from the same divine Good, but not from the same divine Truth. These were represented by the children which Abraham had by his concubines; for in ancient times a concubine represented the spiritual church, and a wife the celestial church. Celestial men never reason about truth, but have an immediate perception of it, so that with them the conversation is yea, yea, or nay, nay. Spiritual men, on the contrary, have no knowledge of truth from any perception with them, but believe a thing

to be true, because they have been told so by their parents and masters; wherefore with them there is not the genuine marriage of good and truth. Nevertheless, the truth which they so believe is *adopted* by the Lord as truth, in consequence of their being in the good of life. Thus, properly speaking, they of the spiritual church are *adopted* sons.

ADONIJAH, who assumed the kingly office, (1 Kings, chap. i.) without the concurrence of David, and to the prejudice of Solomon, signifies the scientific principle, which is desirous of exalting itself, but which, nevertheless, in the end, must be subservient to what is spiritual.

ADORATION, is an acknowledgment, both in life, doctrine, and worship, that the Lord Jesus Christ is the only God of heaven and earth; and ought solely to be paid to him in his divine humanity. The worship of the present Christian church, being directed to three distinct Persons one after another, but for the most part to the Father alone for the sake of the Son, is not the *adoration* which is acceptable to God, or consistent with the principles of genuine Christianity; for in such worship he who is the one true God is not acknowledged as such, but degraded to an inferior situation, in which his humanity is separated from his divinity, and he himself only worshipped as to the latter. The consequence of which is, that Jesus Christ, whom they call the second Person in the Trinity, is in fact divided into *two Persons*, the one of which is divine, and the other merely human: so that, strictly speaking, only the *one half* of the Son of God is worshipped by modern Christians, since no one pays *adoration* to what is not divine. Thus it appears plain to a demonstration, that the faith of the old church in reality acknowledges a *fourth* Person, although it will not allow the honors of divine *adoration* to any more than *three*. But the truth is, that wherever three Gods, or three Persons, are worshipped, there the church can have no real existence; but the foulest idolatry is introduced, under the cloak of Christianity.

True Christian *adoration* is what our Lord himself teaches in these words: "The first and greatest of all the commandments is this: hear, O Israel, *The Lord our God is one Lord;* and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. And the second is like unto it, Thou shall love thy neighbor as thyself." Mark xii. 29, 30, 31.

ADORN, has respect to divine truths, because all ornaments are *external*, and truth is the *external* form of good. The virgin

and daughter of Zion and Jerusalem are represented in the WORD as *adorned* with ornaments of gold, silver, precious stones, &c. by which are signified truths derived from good in the church celestial and spiritual.

The New Jerusalem is said to be prepared as a bride *adorned* for a husband, Rev. xxi. 2. because it will be conjoined with the Lord by means of the WORD.

The natural desire which is implanted in women to *adorn* their persons, is a correspondence of the affection of truth; for man represents truth, and woman the affection thereof.

It is a mistaken idea which some have entertained, that the ornaments of dress, &c. are incompatible with the precepts of the Christian religion. Those among the sectaries, and others, who have distinguished themselves by their clamors against such ornaments, have thereby only proved, that they are ignorant of the true nature of religion, and that themselves are destitute of those genuine truths, which in the WORD are signified and represented by ornaments of gold, silver, precious stones, &c.

Ornaments, in the opposite sense, signify the perversion and abuse of the divine truths of the WORD. Such is the signification of the ornaments with which the whore of Babylon is *adorned*, in Rev. xvii. 4.

ADULLAM, a city mentioned Josh. xv. 35, and Micah i. 15, signifies truth from good, and in the opposite sense the false from evil.

ADULLAMITE, one principled in the false from evil.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

I observe in your elucidation of different texts of scripture, and other parts of your work, that there is something quite new and pleasing, and at the same time interesting. How far it is really consistent with the genius, tendency, and spirit of Christianity, I will not take upon me to say. Let the words of Gamaliel suffice on this point: "If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it." However, I find myself drawn by your invitation to ask, among other of your correspondents, a second favor at your hands, which

is, What do the words which we find written in the 9th chapter of Ecclesiastics, verses 14 and 15, allude to? *There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it; Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man.*" Now should you be so obliging as to point out, in some future number of your work, the allusion of the above words, you will much oblige ALBERT.

In answering Albert we would first observe, that we do not consider *all the books* in the Bible as the WORD OF GOD, but those only which contain the *internal sense*, as was observed in the fifth number of this Magazine, page 200. Those which were composed on this wonderful plan (and, of course, by divine inspiration) are as follow: the five books of Moses, (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) the books of Joshua, Judges, Samuel, Kings, the Psalms, and all the Prophets; also, the four Evangelists, and the Revelation: And that the other books, not having the *internal sense*, are not the WORD. It is not therefore to be expected, that an *internal* sense should be pointed out, where that sense does not exist. Yet it is well to be attended to, that several of the books in our common Bible, besides those which the New Church acknowledges as canonical, or divine authority, in many parts contain an *internal* sense, though not in series, or strict connection, like those which are divinely inspired. Such are, the books of Job, Ecclesiastics, Solomon's Song, &c. which being written by men who were unacquainted with the science of correspondences, are more or less perfect, according to the degree in which their respective authors were principled in that science. This is a distinction, of which our readers should always be aware. The book of Job, particularly, was written by a member of the Ancient Church, among whom it was usual for the learned to write according to correspondences; and he who could best treat his subject in that manner, and reduce his descriptions nearest into the *shape* or *form* of *historical facts*, (although they were never intended to be so understood) such an one was by the ancients reputed the wisest man.

But widely different are those books which are of divine inspiration. These, inasmuch as they proceeded from the mouth of

God himself, are in themselves absolutely perfect and complete; not depending, like the former, on the personal talents or qualifications of the prophets who uttered them; not receiving any tincture of imperfection from the organs or subjects through whom they passed; but by a divine and powerful agency preserved inviolate from the contagion of man's proprium or selfhood, during their descent from heaven to earth. These are the books, of which it is said, particularly in regard to their *internal* sense, "In the beginning was the WORD, and the WORD was with GOD, and GOD was the WORD, and the WORD became flesh," John i. 1, 2, 14.

Having premised these observations, which we thought necessary to make in the present instance, we shall now briefly remark on the passage which our correspondent ALBERT quotes from Ecclesiastes ix. 14, 15. In a natural sense, it appears to be an observation made by the preacher on the general disposition of mankind, in that they are more apt to neglect the good counsel of an obscure, indigent person, than the words that issue from the lips of one in dignity and wealth, even though the former should be replete with the most consummate wisdom, and the latter have nothing to recommend them but the false merit of a pompous or splendid name. This has been a common case in almost all ages of the world, and is as general in the present, as it has been in any former period. Let an obscure individual pronounce the greatest truth, no matter whether of a political, civil, or ecclesiastical nature; let that truth be published either with or without the name of its obscure author, and (generally speaking) notwithstanding its intrinsic superiority, it is no sooner brought to the light, than it is again immediately consigned to oblivion, and we perhaps never hear of it more. But let the same truth (or even one of inferior moment) be uttered by an archbishop, a judge, or a minister of state, and instantly the whole nation resounds with the loudest plaudits of admiration: nor are the limits of a nation wide enough to contain and terminate the burst of applause; it passes the ocean, and gaining new vigor in the flight, fills the astonished ear of distant kingdoms with the thunder of its voice. Such is the way of the world, which Solomon seems well to have understood.

In a spiritual sense, (allowing it to be written by correspondences) the passage alluded to will bear the following explanation: *There was a little city*, signifies a doctrinal of the church, or the church itself with respect to doctrine. *And few men within it*, signifies having the remains of genuine truth; few denotes re-

mains, and men signify genuine truth, or those who are principled therein. *And there came a great king against it, and besieged it, and built great bulwarks against it*, signifies false doctrines derived from evil, opposing and endeavoring to destroy the remains of truth in the church; by a great king is signified the false derived from evil; *king* has respect to truth, and the word *great* to good; but in the opposite sense, as in the present case, they allude to what is false and evil. *Now there was found in it a poor wise man*, signifies the acknowledgment that all good and truth come from the Lord alone; a man is said to be a poor wise man, when he acknowledges, that of himself he possesses nothing good or true, and that of himself he can do nothing. *And he by his wisdom delivered the city*, signifies that salvation or deliverance from hell is of the Lord alone: in the *literal* sense it appears as if the man delivered the city, but the *internal* sense attributes it solely to the Lord; nevertheless, it is necessary that man should co-operate with the Lord, and during such co-operation it *appears* as if the man delivers and saves himself; wherefore in compliance with this appearance, and in order to excite man to greater activity in the resistance of evil, the scripture is written, in many parts of the *literal* sense, in such a manner as to attribute to man the work of salvation, when in reality it belongs to the Lord alone. *Yet no man remembered the same poor man*, signifies that those who are in self-derived intelligence do not acknowledge the Lord, nor his divine assistance; man, in the opposite sense, signifies self-derived wisdom and intelligence; but the poor man signifies the wisdom not derived from self, but from the Lord.

REMARKS ON THE DOCTRINE OF THE TRINITY.

[*Continued from page* 249.]

It is a fundamental doctrine of the present christian church, on which depends every other in the whole system of modern theology, that there is a Trinity of Three divine Persons existing from eternity; but how plain is it to see, that in this mystery, representing Three divine Persons, and yet but One God, and this One God not as one Person, reason hath nothing to do, but is lulled to sleep, still compelling the mouth to speak like a parrot without meaning! And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate things? Or when the mouth speaketh

what the reason contradicteth, what are such words but the offspring of folly and infatuation? At this day, with respect to the divine Trinity, human reason is bound, like a man tied hand and foot in a prison, and may be compared to a vestal virgin buried alive, for letting out the sacred fire; when nevertheless a divine Trinity ought to shine like a lamp in the mind of every member of the church, since GOD in his Trinity, and in his Unity is all in all in every thing that is holy either in heaven or the church. But to make one GOD of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead and murder him!

That a Trinity of divine Persons existing from eternity is a Trinity of Gods, appears evidently from these passages in the Athanasian Creed: "*There is one Person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three Gods, nor three Lords, but one God, and one Lord; for as we are compelled by the christian verity to* ACKNOWLEDGE *every Person* BY HIMSELF *to be God and Lord, so are we forbidden by the Catholic religion to* SAY *there be three Gods or three Lords.*" This creed is received by the whole christian church, and from it is derived all that at this day is known and acknowledged concerning GOD. Every one who readeth this creed with his eyes open may perceive, that a Trinity of Gods was the only Trinity thought of by those who composed the council of Nice, whence this creed, as a posthumous birth, was introduced into the church. That a Trinity of Gods was not only thought of by the members of the Nicene council, but that the same Trinity is still received throughout all Christendom, is a necessary consequence of making that creed the standard of knowledge respecting GOD, to which every one pays an implicit obedience. From the words of this generally received doctrine concerning GOD, it is as clear and transparent to the sight, as water in a cup of crystal, that there are three Persons, each whereof is Lord and God; and also, that according to christian verity men ought to confess, or acknowledge each Person singly to be GOD and Lord, but that Religion, or the Catholic or Christian faith, forbids to say, and make mention of, three Gods and three Lords; and thus that verity and religion, or truth and faith, are not one and the same thing, but two different things in a state of contrariety to each other. It is asserted, indeed, that

there are not three Gods, and three Lords, but one God, and one Lord; but this assertion was plainly added to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three Gods? And who doth not see a manifest contradiction in his palliating assertion, that although there are three Lords and three Gods, yet they are not three, but one? Whereas had they said, that Divine Essence belongeth to the Father, and to the Son, and to the Holy Ghost, and yet there are not three Divine Essences, but only one individual Essence, the mystery in this case would have been easily explained, whilst by the Father men had understood the all-begetting Divinity, by the Son the divine humanity thence originating, and by the Holy Ghost the divine proceeding, which three are constituent of one God; or if the divinity of the Father had been considered as the soul of man, the divine humanity as the body of that soul, and the Holy Ghost as the operation proceeding from both; in this case three essentials are understood as belonging to one and the same Person, and therefore as constituting together one single individual Essence. *M. K.*

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

(*Continued from page* 252.)

Many are already come in Christ's name, and have deceived very many, crying, Lo, here! Nation is now risen against nation, and kingdom against kingdom; and there are famines, pestilences, and earthquakes: that is, one principality, power, and dominion of darkness, is risen up, opposed to, and warring against another This must be clearly seen by all whose eyes are in any measure open, and who have escaped this great confusion and spiritual calamity.

It doth not appear absolutely necessary to attempt a particular explanation of all our Lord's words on this important matter; but rather to speak of the general import of the whole, remarking those that illustrate and confirm it. This having been already touched upon, may be sufficient, since the spiritual discerner will clearly see that all our Lord's words here are to be *spiritually* understood, not respecting any *outward* thing, but the *internal* powers and workings of the spiritual kingdoms. The working of error, falsity, and sin, in the kingdom of darkness, and its final destruction

by the power of the kingdom of light and truth, which is the coming of Christ.

"Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." By these words of our Lord we are cautioned to beware of the doctrines of the present Christian church, and to give no credit to what its teachers say either in respect to goodness or truth. The *desert* means the old church as to *falses*, where the Lord is not. And by *secret chambers* are signified *human institutions* arising from the love of dominion, and thus originating in *evil*. The *lightning coming out of the east, and shining even unto the west*, signifies the dissipation and rejection of divine truth, when it is preached and declared to those who are confirmed in the doctrines of the old church. The lightning from the east is divine truth from the Lord; but its going to the west, and there vanishing, plainly implies that divine truth at the Lord's second advent will not be received by those who are in falses derived from evil: wherefore it immediately follows, "So shall the coming of the Son of Man be."

Previous to this coming of the Son of Man, which meaneth the power of the kingdom of light, which is Christ the truth, it is foretold, that the powers of darkness shall so prevail in falsehood and error, that such injury, oppression, and tribulation shall be brought upon the truth, that "the sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." We find nearly the same things expressed by the prophets in several places, as in Isaiah; "Behold, the terrible day of the Lord cometh, when the stars of heaven and the planets shall not give their light, the sun shall be darkened at his rising, and the moon shall not cause her light to shine." In Ezekiel; "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, and I will set darkness upon this land." In Joel; "The day of the Lord cometh, a day of darkness: the sun and the moon shall be dark, and the stars shall withdraw their shining. The sun shall be turned into darkness, and the moon into blood, before the great day of the Lord shall come. The day of the Lord is near in the valley of decision; the sun and the moon shall be darkened." All which not

only directly pointed to the third revolution, or the destruction of the Jewish church; but also extended and pointed to the fourth change, or end of the present antichristian church.

St. John also saw and spoke of these last terrible days of spiritual darkness, when he saith, "The third part of the sun was smitten, and the third part of the moon, and the third part of the stars, and the day shone not for a third part of it." And again, "The sun became black as sackcloth of hair, and the moon became as blood."

These are very expressive of that gross and horrible darkness that has covered the professing world ever since the time of the council of Nice, when a way was made for the introduction of every abomination into the church, by those who broached the doctrine of three divine persons in the Godhead. This is the mystery of iniquity that has worked, till the whole church is now laid desolate by the powers of the prince of darkness.

"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." When these things are duly weighed and understood according to their *internal spiritual* substance and meaning, it will evidently appear, that by the sun here is meant love in illumination; by the moon is meant faith, or divine truth; by the stars is meant the clear knowledge and understanding of goodness and truth, which consisteth in the possession of them: so the powers of heaven are truly shaken, when these cease or fail; for these are the properties of the divine kingdom, or heaven itself. Now it plainly followeth, that when these things come to pass and are fully accomplished, then will be the end of the Christian church; for it must be clearly understood, that there will be no Christian love, no true faith, nor any genuine knowledge and possession of goodness and truth.

Now that these predictions are accomplished, is very evident; it being clearly seen, that such thick clouds of darkness, error, and falsity, are spread over the whole Christian church, that there is scarce any appearance of sun, moon, or stars. And as these clouds have now covered the Christian church in general, they seem to be thickest over that which is called reformed; and most thick over that part which is last reformed, who esteem themselves the most enlightened.

The time of the Son of man's second coming in the power of the truth, and light of the WORD, which is himself, is arrived; for

immediately after this fulfilment he telleth us, "Then shall you see the sign of the Son of Man in heaven;" that is, the appearance and plain manifestation of divine truth in the WORD, as revealed by the Lord from heaven. "Then shall all the tribes of the earth mourn;" that is, all who are principled in good and truth, will be in states of grief and lamentation, that such great abominations have overspread the Christian church (so called.) "And they shall see the Son of Man coming in the clouds of heaven with power and great glory;" that is, the *spiritual* sense of the holy WORD shall be clearly seen through its *literal* sense. The Son of Man is the Lord as to the divine truth of the WORD, the clouds of heaven are its *literal* sense, and power and great glory mean its *spiritual* or *internal* sense.

Now this very coming of the Son of Man (which is the power of light and truth) must necessarily make that grand separation between truth and falshood, that darkness shall no more be put for light, and light for darkness, &c. Antichrist shall be dethroned, shall no longer sit in the temple of God; but be cast out, and his power overcome forever: the sincere, seeking, heaven-desiring soul, shall no more be deceived: they shall be gathered from the four winds, from one end of heaven to the other; that is, all those who have hitherto been ignorant of the truths of the WORD, and not attached to any particular sect or party of professing Christians, but are desirous of truth for the sake of truth, shall be brought to see the glorious light of the New Jerusalem, and by a life of purity and holiness be conjoined in spirit to the Lord.

I shall not now (as before hinted) endeavor a particular explanation of all our Lord's words in Matt. xxiv. and similar places; the whole of which is the coming on and fulness of that distress and tribulation of darkness, error and falsity in the church, violence and oppression done to the truth of doctrine; nor of that which is the deliverance from it, which our Lord more fully mentions in chap. xxv. which men call the last judgment; but will hasten to point out some of these errors and falsities, being as principal fountains from whence innumerable streams flow; for the fountain being foul, the streams must necessarily be polluted. But before we proceed, we may just mention, as a farther proof and confirmation of the truth of these things, that as many of the circumstances which were to precede the great event and important end, are already fully accomplished; so it may be clearly seen and undeniably true, that that of nation rising against nation, king-

dom against kingdom, wars and rumors of wars, has long since taken place, and raged in the church; ignorance and error contending with, and opposing the same; one power of darkness and falsity warring with, and opposing another; so that destructive famine and devouring pestilence, as the necessary consequence, has already taken place in its *spirituality*; a total famine of doctrines of truth, and the people perishing, and in a dying state for lack of wisdom.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

It was not without considerable surprise that, on perusing your last number, I found myself personally addressed, by "A CONSTANT READER," and very politely invited to take the command of a battalion of fierce warriors, and lead them forth against an innocent and unoffending people!

In my former humble attempts to explain to "THEODORE" some difficult passages in the sacred scriptures, (through the medium of your instructing and pleasing "*Luminary*,") I remarked, that it must not be expected I should hold myself bound to answer every future question, of a similar nature, which might be proposed through the same medium, as I had neither time nor talents for such learned and extensive services. I confess it was with much pleasure I learned, that a "*Theological Repository*," or spiritual treasury, was opened in your city, for the reception of such *free-will offerings*, as the pious and scientific of all denominations might be inclined to throw in, as an offering unto the LORD; yet, it was not without considerable hesitation that I ventured, in imitation of the poor widow of old, to draw near, and cast in *my* two mites, into your third and fifth numbers.

But, as it is not esteemed generous to *spur a free horse*, particularly if old and nearly worn out in the service of his master, I trust, that in future, I shall be left *free*, to use my pen or not, and not be called out to break a lance with *every* hero, who may be ambitious to gather some laurels in the noisy fields of religious controversy.

There is no Quaker upon earth, more fully convinced than I am, that all the *wars* which have ever desolated this fair globe of earth, have originated from "*men's lusts, which war in their mem-*

bers." The lust of the flesh, the lust of the eye, and the pride of life, are the *fuel* which evil spirits, by blasts from hell, kindle oft times, to an infernal blaze, in the hearts of the children of men.

But, if I rightly understand "A CONSTANT READER," the true merits of his question is, not so much respecting the *origin* of wars, as the lawfulness of resisting the unjust aggressions of wicked men, in their mercenary or ambitious attempts to rob us of those inestimable blessings, and unalienable rights, which nature, or rather nature's GOD, has bestowed upon us, in order to promote our happiness, and the happiness of our posterity; and under this view of the subject, and this view only, I am free to offer a few remarks.

That infernal spirits can only effect their evil designs, in this world, through the medium, or agency, of such unhappy mortals as have, previously, been brought under their wicked influence, is a truth, which no christian, I presume, will deny; and hence by a transposition as logical as any in algebra, the question before us, when stript of all external terms and forms, appears to be this. "*Is it lawful, upon gospel principles, to arrest or oppose the movements of infernal spirits, in attempting to deprive us of those blessings which a bountiful and gracious providence hath bestowed upon us, as men, or as christians?*"

And upon this view and statement of the question, I hesitate not to say that neither reason nor revelation require of us "passive obedience and non-resistance;" for if so, then self-preservation can no longer be considered as the first law of nature; neither can we understand the meaning of our LORD's remark. *If the* GOOD *man of the house had known when the thief was to come, he would have watched, and* NOT SUFFERED his house to have been broken up."

Again, viewing the subject in this light, we may affirm, that so far from being unlawful to *resist evil*, it is our bounden duty and our greatest glory; the Almighty himself being continually engaged in checking and controlling the influence and evil designs of infernal spirits, as far as is consistent with heavenly order, and the rational free agency of man.

Hence the LORD is styled "*a man of war*," and hence we read so much of *wars* in the sacred pages, in which *spiritual* wars are to be understood, as to the *internal* sense of the holy scriptures. Indeed, we are informed, that among the sacred and correspondential writings of the ancient church of GOD, which existed in Asia

prior to the Israelitish church, there was one book, (now long lost) which was called "*The wars of Jehovah.*" (See *Numbers* xxi. 14.)

That the words of our LORD, in his inimitable and divine sermon on the mount, involve lessons of heavenly wisdom, will not be denied; and that in order to understand or comprehend them, it is necessary to lose sight of the mere *letter*, in the splendor and glory of the *spirit* of the words, is equally clear, not only from the slightest perusal of the text, but also from our LORD's own remark, and that of St. Paul, viz. "*The letter killeth, it is the spirit that giveth life; the words that I speak unto you they are spirit and they are life.*"

That the most pious christians will feel themselves compelled to forsake their former honest attachments to the *literal* sense of the precept, in this discourse of our LORD, will soon appear on reflection; for who is it that will contend that we should *literally* turn the left cheek to every rude and insolent disturber of the peace of society as should incline to insult us? Did even the enlightened apostle Paul do so, when smote upon the cheek by order of Ananias, (see *Acts of the Apostles*, xxiii. 20.) No, on the contrary, he replied to this insult in a very spirited manner—"*God shall smite thee, thou whited wall,*" &c. Indeed, if this sacred discourse be taken only in its mere *literal* sense, it would follow, that our social communication with each other must be abridged to the repetition of two solitary monosyllables, "*yea, yea,* and *nay, nay,*" for it is there added, that "*Whatsoever is more than these cometh of evil.*"

And may I not ask, where is the *quaker* even, who, if deprived by force or fraud of his *coat*, would be inclined to encourage the repetition of such villany by giving his *cloak* away also? And, much less would he be inclined to pluck out his *eye*, or cut off his *hand*, if they offended him, or could not discharge their accustomed offices. Thus it appears that to take the precepts in this heavenly and *spiritual* discourse in the *literal* sense, is reduced to an absurdity, which cannot be received; as it would also then follow that we must "*give away*" our property, to "*every one that should ask us for it,*" though we were certain that they meant to go straightway, and "*consume it upon their lusts.*" Having thus removed a huge heap of rubbish out of the way, it only remains to offer, in as few words as possible, AN EXPLANATION OF THE PASSAGES IN ITS INTERIOR, OR SPIRITUAL SENSE. By *garments*, in the spiritual sense, are signified *truths*; for every one in the *spiri-*

tual world, as well as in the *natural* world, are clothed with such *truths* as they have been principled and confirmed in, during their abode in this world. If they have been so happy as to become principled in *rational* and *genuine* truths, derived from the word of GOD, then they will appear "*clothed in linen, white and clean.*"

Cloak, therefore, signifies *exterior* truths, and *coat*, such truths as are more *interior*. "*If any man will sue thee at the law and take away thy coat, let him have thy cloak also*"—signifies, that if any one should strip us of our *interior* principles of faith, (by convincing us they were fallacious and erroneous) we should, in that case, yield to him those more *exterior* fallacies of doctrine, or of worship, in which we were also principled previous to such instruction and conviction.

The same kind of explanation also will apply to smiting us on our cheek and then turning the other; for the true signification of this passage is, that no good man, if reproved by another, (for innocently and inadvertently, perhaps, sanctioning *erroneous* principles) should prevent this good man from reproving and thereby reforming him from any *evil* principle, also, which he might have formerly sanctioned. Thus, "*give to him that asketh thee*," &c. signifies, that christians, particularly ministers of the gospel, should always be willing to *give* instruction to all who are in want, and are humble enough to invite such instruction, not from motives of vain curiosity, but to be profited thereby.

I am sorry that my indispensible avocations prevent me from enlarging on this subject; I am compelled to hurry through it in a manner too hasty to do it justice, or to please myself; should it contribute in any degree, however, to gratify "*a constant reader*," and lead him from the *outward court* of the sacred scriptures, into the *sanctum sanctorum*, it will fully compensate *my* trouble in remitting this cursory scrawl. JNO. HARGROVE.

Wars. Although all WARS are of a civil nature, they are *representative* of states of the church in heaven, and are *correspondences:* such were all the *wars* which are described in the WORD, and, morever, such are all *wars* at this day. It is not from the divine providence that *wars* exist, because they are connected with murder, depredations, violences, cruelties, and other enormous evils, which are diametrically contrary to christian charity; still, however, they cannot but be *permitted*, for several reasons.

D. P. 251.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

[*Continued from page* 254.]

At a time when the judgments of the MOST HIGH are abroad upon the earth; when the manifested crimes of mankind have become the scourge of their transgressions; when the love of dominion, and the love of self, have so totally absorbed every feeling of the human soul, that we may be tempted to exclaim, *is there no balm in Gilead; is there no physician there?*—we perceive men who are placed in high authority, sport with the lives, liberties, and fortunes of their subjects; and those in private life, alas! too often by their outrageous folly provoking the miseries they deprecate. Laying aside in their private transactions all those sentiments of brotherly kindness and charity, which would sweeten the term of existence, nay, of common honesty; what can result but the most lamentable disorders? In vain do the civil laws erect their mounds against the overpowering forces of frauds, deceit, lies, adulteries, and murders, if the power of conscience is not brought to their aid, if the hopes of eternal retribution, and the fear of eternal punishment, is not taken into the calculation. But how frequently has this been done? how frequently have the churches of GOD resounded with this awful theme—yet, still, still—the wicked do not cease from troubling, nor can the weary faithful soul, bowed down with wrongs, often not its own, find any rest. The whole head sick, the whole heart faint, how can a single member of the great mystical body remain in health? Surely, if this view of things is any way correct, Christ is dead in vain, and ye are yet in your sins, and the promises are of none effect. The condition of things, my dear readers, may well be enquired into, and at this momentous period particularly. But, oh! glorious consolation, we sorrow not as they who have no hope, for we have a hope within the vale sure and stedfast, which no man can take away, and the ways of providence are just and right. That excellent WORD OF GOD which hath redeemed our ancestors from the savage state, enabled them to form definite ideas of laws and social order, as the guarantee of all the blessings incident to a temporal state; hath in its holy *literal* sense given light to a Gentile world, even sufficient to regenerate the *external* system of human affairs. For who can deny that every christian nation hath, if properly executed, and faithfully obeyed, an abundance of legal regulations, to ensure the

greatest degree of order and good government. Perhaps this was, with respect to temporal affairs, as much as was to be expected from the mere *literal* sense of the WORD. It was referred for this present period of time, by a revelation of the *spiritual* sense of the Scriptures, to perfect that which was 1800 years ago. That man, adding to his acquisitions in the sciences of natural, civil, and moral things, a pure and holy intention, derived from the highest intellectual light, and the deepest conviction that wisdom's ways are ways of pleasantness, that every evil of the heart, however concealed from the eyes of mortals, has, by the immutable decrees of Divine Providence, its own punishment inscribed upon it, and to make men more intimately acquainted with their state and condition here and hereafter—the nature and extent of their duties; thereby giving them the most clear and rational evidence that godliness is profitable for all men, both in this life, and that which is to come.

That this hath not yet been done by the respectable labors of the old church, the conditions of man is a lamentable testimony. Need it then be wondered at that the expanding power of divine love should prompt us to make known to our dear readers, that there is the most glorious, the most precious, the most delightful display of *Truths Divine* revealed to us in the internal sense of the WORD OF GOD. Such as eye hath not seen, ear hath not heard, neither the heart of MAN conceived. Whilst we daily see men taking up those broken cisterns, which will not hold water, they labor like the Danaides, and labor in vain; for doctrines that are irrational, inconsistent, and vapid, cannot, in the nature of things, have an abiding place, whilst the weightier matters of the law are neglected.

A knowledge of the divine law appears to be so needful to all ranks, orders, and conditions of men, that a neglect of it, to those who have considered the subject attentively, appears to betray the grossest dulness of apprehension in regard to its expediency, and the most vain ideas of our own self-derived wisdom, which disdains to accept the aid of Omniscience in the illumination of its own. Too sure a confidence in the efficacy of human knowledge, though shown to us by the existing condition of uncivilized men, to be totally inefficacious. In human laws, which are in themselves but shadows and types of those real and substantial forms which are given us in the institutes of the MOST HIGH. The respect and attention that is paid to moral and civil regulations, and also their

efficience, are found to exist universally in the same equal proportion that divine institutions are regarded. The Aborigines of our deserts, could not, in their present unregenerate state, derive any advantage from those excellent constitutions of government, which our sages have penned, and which we so zealously maintain. They are uninformed of the first rudiments of social order, being ignorant of the essential character of the Deity, the design of creation, and the ultimate tendency of created beings; consequently, they set no value on those codes of law, and forms of government, which insure *external* order to society; such *external* order being in itself a result merely of the pre-established *internal* order, existing in the mind of a regenerate man, and for the better security of which, the former is most estimable, for it may be easily imagined how much the well being of the inner man depends upon the good order and condition of the *external*, or corporeal. All civil and political regulations, are to religious and moral principles, what the body is to the soul, an increment, or covering, in themselves distinctly dead. The political condition of the world, therefore, follows its religious and moral condition, as the shadow follows its substance.

Such is, also, the state of every people, nation, and tribe, under the sun, who are destitute of the knowledge of that Alpha in the code of divine Law: that there is a supreme Lawgiver, whose laws are immutable, and that nothing enjoys a right existence that is not under the rule of this law. The robber whose crimes drive him into the woods, skulking from human society, might just as well boast of his freedom and enjoyments as a citizen of the United States, as for a man to suppose he was participating in the advantages of the Supreme Being, whilst he was in a state of actual rebellion to his authority. That in this respect there should be a difference of opinion between the savage and the civilized man, may at first appear extraordinary, as *all men*, whether civilized or wild, are supposed to understand what relates to their own interest; yet, when it is considered that the civilized man, being in part, at least, regenerated by religion, is more enlightened, the surprise abates; for he readily admits that comfortable clothing is preferable to nakedness, that houses are a desirable accommodation, that a regular supply of food is better than a precarious one, and so forth. The red man, also, will yield his assent to these facts and conclusions, as well as the white; and if *human reason* merely could produce the same effect, he would also set about its

acccomplishment. But suppose he makes the attempt, his rule of action, formed with a view to that end, having merely a temporal aim, can have no other than a mere temporal sanction of self-interest—they are of course disobeyed whenever that sanction ceases to operate on any, or every individual of society, which of course, admits a state of caprice, inconsistent with the necessary stability of law, from which it follows, that the members of such community require an habitual coercion; a state more irksome than that of nudity with freedom; he therefore reasonably prefers his former savage state. But, if the community is under the influence of *Divine Law*, a tenet of which is, that it is proper to obey the civil laws of the society to which you belong, when their tendency does not infringe those of paramount obligation—the case then assumes quite a new aspect, for civil laws will then operate by the assistance of conscience, which every one will admit is an excellent substitute for the offices of coercion, the sheriff, the constable, and the jailor, and will operate more forcibly too, because conscientiously, being the result of a rational motive, the parent of free will.

Now, if these remarks are well founded, and they appear to be self-sevident, a knowledge of divine law is absolutely necessary to every society, from an individual man, to a nation, whenever the rights of person and property are secured in a civilized state; and that without this knowledge such society or state cannot exist in freedom, if civilized. It is morally impossible; no refinement of human invention is adequate to that end, nothing else but an acknowledgment of the divine Law, and a consequent obedience to its precepts. T.

[*To be continued.*]

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 262.]

28. In the same manner as the earth had produced from her herbs and trees, reptiles, fowls, and four-footed beasts, the green banks and oozy channels of the rivers produced their different kinds of *aquatic* animals; quite in the same order as the earth cast off the too great quantity of moisture. And first of all, those which enjoyed a more obscure degree of light, such as shell-fishes

and snails, with their pearly mansions glistening like gems of all colors and wreathed in continual spires, or voluted, after the manner in which heaven revolves on itself; these they carried about on their backs. After these the fishes, furnished with finny oars, by the help of which they darted through their gross atmosphere, and some unfolded them like wings, by which they rose at intervals into the air; some were also *amphibious*, who after they had feasted themselves in the waters, crept to tables ready-furnished for them on the earth. Lastly, there came forth the huge monsters, which gambolled on the deep water as if it had been dry-land. Every place now was full of animals, *or spirits living in bodies;* and every blade of grass, plant, and grove, exulted, as it were, that they could now open their central pores, and be able to furnish their new inhabitants with the first fruits and choice dainties they had prepared for them. Nothing was deficient; for the atmosphere and the waters received their inhabitants, and nourished them, furnishing them freely with every thing needful from their plentiful resources. But what farther exhilirated this paradise, and elevated its perpetual spring with the animal life which nature had bestowed upon it, to a higher pitch, was, that there was nothing which did not represent in itself some new seedplot as in a type; particularly those animals, which generally, specifically, and individually, referred themselves to the future kingdom of the same class, which should be perpetually animated. That flourishing garden also referred itself in like manner by its vegetables, to whatever processes of vegetation should proceed from it in future ages; entirely after the example of the common mother earth, which, like one vast egg, contained at the same time the total rudiments of her offspring, and as the spring advanced, excluded them in order, one after another. Thus particular representations are as mirrors in which generals are contemplated. So the earth in itself is an effigy of the great solar egg of the universe; for the sun conceived and produced this globe as the pattern or idea of the seeds or ovaries proceeding from him, in one complex figure of whatever existed in his universe, and the planets resembling our earth, and what in process of time should proceed from them. What must be the case then, in regard to the principal of all principals, or the divine and infinite *mind* before the rise of the sun and stars; which is present, as well individually as universally, at one *complex view*, not only with this solar world, but also with the *universe of universes*, and the *heaven of heavens*, having formed

them and excluded them *successively* out of their respective eggs, without the least mischance or confusion.* This is the second scene of representations on the theatre of our globe, attended with such festivity, and decorated with so many entries of living animals.

BIRTH OF THE FIRST BEGOTTEN, OR ADAM.

29. The earth, now well stocked with animals, and so amply supplied with ornaments and delicious fruits, pushed on her progress by degrees, to the middle station of her spring, or its most mild temperament, whereby all things administered in the highest degree to her emolument. The milky juices distilling from fertile branches of trees, late pregnant with young, having suckled their offspring, were now copiously diffused all around, and returned by new channels to the roots of their fostering leaves, on the maternal branch. The bee-hives stood clustering, and cohered together with honey distilling out of the combs upon the grass, from the labors of so many swarms of bees. The silk worms plied their toils and their silk lay scattered in wreaths upon the surface of the earth, like stuff of no value. There was no species of animals which was not exercised officiously in its proper task, wherein they seemed to contrive something of *use* or value, or set forth some document for posterity; every one enjoying some natural endowment as its peculiar property: and while it seemed celebrating its own birth-day, joined in the general festivity which all nature observed in this her universal spring.

30. The earth was now at her elevation, and neither wanted any sense which might recreate her life, or fill her spirits with delights. For the touch, there was the gentle warmth of spring itself, shaded

* We may contemplate an idea of this creation plain enough in our minds; for our minds first propose to themselves *ends*, which are their first and last resolves, at which the purpose is fixed. Then they meditate on the means or causes subordinate by which their ends may be effected for the uses proposed. Hence they may be compared to an egg *in the first intuition*, which being animated by the mind, and conceived by a love of the end proposed, are then hatched and excluded from the shell, producing a vital offspring, conformable to the pre-conceived ideas. By this it appears, that the ends and uses proposed, are quite different from the causes and means, though present in the mind; for they succeed each other in a series of causes, which before they appear to have an existence, yet co-existed together in a complex view of the mind. What then must be the case in the divine and infinite mind!

with oleous essences, which made every nerve tuttulate with their soothing contact. For the smell, there was the fragrance exhaled from every pore of the leaves and flowers, which being diffused through the air, and hence to the intimate net-work recesses of the lungs, expanded the breast itself beyond measure. For the taste, there was the most exquisite relish of fruits, and of clusters from the vine-branch creeping on the ground, the grapes whereof being crushed in the mouth, its juice, as wholly alive from intimate essences, was stimulated almost to the reservoirs of the chyle and blood, with their adjuncts and preparing vessels. For the hearing, there was the melodious harmony and mingled tunes of so many singing-birds, which made the fields resound with their concerts, so as to penetrate the interior recesses of the brain, and make them vibrate in symphony. For the sight there was the whole prospect of the visible heaven and earth, whose objects, from the greatest to the least, were so distinctly adorned, that the mind would easily lose itself in the enjoyment of its pleasures. But there wanted yet something, which might refer these delights of the senses to a self-conscious mind, with a proper knowledge and perception of its own acts and their operations: one who could judge from the proper gift of his own intellect of all these harmonized beauties from their beauties; could receive delights; and from those delights, as flowing from a true origin, could deduce finally what was good, and from the *practice of goodness*, might enjoy happiness. There wanted, I say, this earth-born son, or a soul in a human form, which might look up to heaven out of this paradise, and again from heaven to this earth; and so by a certain interior vision comprehend and conclude of both, so as to relish fully and perfectly the pleasures resulting from the conjunction of both; and in consequence thereof, from a certain genuine fountain of delight and love, worship and venerate the giver and Creator of all. Nothing indeed existed, even in the minute particulars of nature, wherein the Deity was not manifested, and which did not so dispose of itself as for the enjoyment of such a subject, which for itself, and every creature, was in a capacity of celebrating the praises of that immortal Being which had produced them.

31. Nature, according to the order instituted by the Supreme Wisdom, concentrating all the orders of the universe in herself, first exhausted her store of common gifts; then the next in order; and lastly, the highest; and so by degrees elevated herself to the best, which were first in her intention, and included the rest. Every

one of her productions in like manner explicated itself from its first stamina to its last stage in nature; and from this, as from another starting-place, brought itself back to the first stage again. Thus by a constant law, that which was first, having made its half circle to the last state of its process, reflected itself backwards in a returning fluxion to its beginning.* In like manner, that most eminent order, which opening and bringing forth the rest, directed the universe now by the excursions and the interventions of middle causes, brought itself to the ultimate stage of its process, and proposed to return from that point to the first; or to such a subject, whose nature and condition of life might bring back all and singular the things in this universe, to the fountain whence they were derived; or by contemplating this perfect system from its eternal original, might refer it to a supreme and creating mind. Therefore, every thing upon earth expected now this last precious gift: heaven also, as by intuition, saw it already; namely, *man*; who, because he was first in the divine purpose, was the completion or ultimate glory of creation. For in him the Deity had united the lowest with the highest, or nature to life; and the highest with the lowest, or life to nature; not like those animals already produced in the world prepared for him, who refer the institutes by which their lives are governed, to principles not in their own power, but to something merely *natural*, from which nothing can be elevated towards superior causes and effects, but it is immediately retorted back, and reflects itself into their animal nature, wholly employed in the concerns of the body.

* Whatever is produced from eggs or seeds, or by any operation of the mind, as was indicated in the note to No. 22, [page 222] is constrained to perform this revolution; plants, flowers, and trees, unfold themselves from their natural seeds, and grow into trunks with branches, as into the extremities of their bodies, and return again from these to their beginnings; or they conceive and exclude seeds; so that all their revolutions are only excursions through a mediating cause, to the end that they may return back to their first stage again, and so produce fruit for use. It is the same in the animal kingdom; such an order was established, and took place in the great egg of the world; for seeds and eggs of the most perfect nature took their first rise, and afterwards their more perfect growth, in this manner, only in an inverted order, excluding themselves from the lowest in a series to the highest. In like manner also, insects, and then larger animals. But that this revolution might be made perfect, whereby the last should be joined with the first, or return to its beginning, the human mind, clothed with a body, was to be introduced. This was the great revolution of creation there is yet a greater, of which in the following series.

32. There was a grove in the most temperate region of the globe, not under the meridian sun, but in a certain middle station between the arctic circle and the equator; where the sun neither darted his fervid rays directly down, nor shone upon the earth too obliquely; but where a middle state of heat and cold took place, and so tempered the air, that a most mild spring prevailed throughout the year. This grove was one entire orchard, whose verdant branches were so closely interwoven together as to exclude by its shady canopy the heat of noon; rendering the season more refreshing, and producing as it were a new spring in the midst of that general verdure which smiled round about. Out of the ground-plot beneath there issued small rivulets, branching every way, from which vapors continually arose to the boughs of the trees, and pendant there, continually refreshed the ground with distilling dew. This was *paradise in paradise*, a continued scene of groves and gardens, the glory and delight of the earth, for every thing here rose to its highest perfection, and the sun crowned its centre with his rays; in the middle of which there was an apple-tree, which produced the most precious egg of all, wherein nature, as in a choice casket, inclosed herself with her supreme powers and riches, the most exquisite rudiments of a future body: hence this apple-tree was called the tree of life.

[*To be continued.*]

THE FINE ARTS.

[*Continued from page* 264.]

There is still another cause that never fails to undermine a fine art in a country where it is brought to perfection, abstracted from every one of the causes above mentioned. It is remarked a little above, that nothing is more fatal to an art or science, than a performance so much superior to all of the kind, as to extinguish emulation. This cause would have been fatal to the arts of statuary and painting among the Greeks, even though they had continued a free people. The decay of painting in modern Italy is, probably, owing to this cause: Michael Angelo, Raphael, Titian, &c. are lofty oaks, that bear down young plants in their neighborhood, and intercept from them the sunshine of emulation. Had the art of painting made a slower progress in Italy, it might have there continued in vigor to this day. The decline of an art or science proceeding from the foregoing cause, is the most rapid where a strict comparison can be instituted between the works of different masters, as between those of Newton and other mathematicians. In Italy a talent for painting continued many years in vigor, because no painter appeared with

such superiority of genius as to carry perfection in every branch of the art. As one surpassed in designing, one in coloring, one in graceful attitudes, there was still a scope for emulation. But when, at last, there was not a single perfection, but what one or other master had excelled in, from that period the art began to languish. Architecture continued longer in vigor than painting, because the principles of comparison in the former are less precise than in the latter. The artist who could not rival his predecessors in an established mode, sought out a new mode for himself, which, though perhaps less elegant or perfect, was for a time supported by novelty. Useful arts will never be neglected in a country where there is any police; for every man finds his account in them. Fine arts are more precarious. They are not relished but by persons of taste, who are rare; and such as can spare great sums for supporting them are still more rare. For that reason, they will never flourish in any country, unless patronized by men of power and opulence. They merit such patronage, as one of the springs of government; and a capital spring they make, by multiplying amusements, and humanizing manners; upon which account, they have always been encouraged by wise magistrates.

The essence of the polite arts, as before observed, consists in *expression*. The end of all these arts is *pleasure;* whereas the end of the sciences is *instruction* and *utility*. Some of the polite arts indeed, as eloquence, poetry, and architecture, are frequently applied to objects that are useful, or exercised in matters that are instructive, as we shall show more particularly in their proper place; but in these cases, though the ground work belongs to those sciences which employ the understanding, yet the expression arises from the inventive faculty. It should therefore be constantly remembered, that the essence of the polite arts consists in EXPRESSION. This expression lies sometimes in the words, and sometimes in the pen; sometimes in sounds and their harmony, and at others, in corporeal attitudes; sometimes in the pencil, or in the chisel, and at others in the graver; sometimes in a proper disposition, or judicious employment of the mechanic arts, and at others, merely in their manner of acting.

The object of all the polite arts is BEAUTY. It is not, however, so easy as it may seem, to give a clear and determinate idea of what we mean by that term. Many able writers, who have treated expressly on the subject, have shown that they were ignorant what it was. It is one of those expressions that we comprehend immediately, that leave a distinct impression on our minds, when it is simply written or pronounced; but which philosophers envelope in darkness, when they attempt to elucidate it by definitions and descriptions; and the more, as mankind have different ideas of beauty, their opinions and tastes being as various as their understandings and physiognomies. We may say, however, in general, that beauty results from the various perfections of which an object is susceptible, and which it actually possesses; and that the perfections which produce beauty consist principally in the agreeable and delightful proportions which are found. 1. Between the several parts of the same object; 2. Between each part and the whole together; 3. Between the parts and the end or design of the object to which

they belong. GENIUS, or invention, is the faculty of the mind by which *beauty* is produced. Taste, disposition, or rather the natural sensation of the mind refined by art, serves to guide the genius in discerning, embracing, and producing, that which is beautiful of every kind. Hence it follows, that the general theory of the polite arts is nothing more than the knowledge of what they contain that is truly beautiful and agreeable; and it is this knowledge, this theory, which modern philosophers call by the name of *æsthetica*, or ESTHETICS.

A reflection naturally arises on the polite arts in general: No rules whatever are capable of making a great poet, an able orator, or an excellent artist; because the quality, necessary to form these, depends on the natural disposition, the fire of genius, which no human art can confer, but which is the gift of heaven. Rules, however, will prevent a man from being a bad artist, a dull orator, or a wretched poet; seeing they are the reflections of the greatest masters in those arts, and that they point out the rocks which the artist should shun in the exercise of his talents. They are also of use in fascinating his labors, and in directing him to arrive by the shortest and surest road to perfection. They refine, strengthen, and confirm, his taste. Nature, abandoned to herself, has something wild. Art, founded on just rules, gives her elegance, and dignity. These general rules are of no great number. 1. The first is, that whoever would devote himself to the polite arts, should above all things CONSULT HIS GENIUS. This precept has been often applied to poetry, but it is equally applicable to all the polite arts; in each of which, a man's most happy success depends upon IMAGINATION. By this term we understand, in general, a faculty of the mind, a particular genius, a lively invention, a certain subtle spirit, which gives a facility in discovering new. But it is necessary also to prescribe just bounds to this term *new*, which must not be here taken in an absolute sense. Solomon remarks, that, even in his time, "there was nothing NEW under the sun." The fine arts in their imitations of nature, in their expressions, can borrow images, figures, comparisons, from those things only that exist and are known. But the novelty, of which we here speak, consists in the ingenious use of combinations of all the various objects of nature, that are new, happy, and agreeable, that have not yet been exhausted, and which appear even to be inexhaustible; and of the use which the artist makes of all new discoveries, which he turns to his advantage, by a judicious application. Invention, therefore, supposes a considerable fund of preliminary knowledge, such as is capable of furnishing ideas and images, to form new combinations. But there is no art by which invention itself can be produced; for that gift of heaven is an endowment, which even those possessed of it cannot always use at pleasure. We would rather say, therefore, that invention consists in producing, in works of genius, *that which is unexpected*; an object, a harmony, a perfection, a thought, an expression, of which we had no idea, that we could not foresee, nor hope to find, where the artist has so happily placed it, and where we perceive it with delight. This idea appears applicable to such of the polite arts as affect the mind by hearing as well as by the sight; and it is a matter that is highly essential. 2. The second rule is, that every artist ought incessantly to labor in the improvement of his *taste*; in acquiring that refined, and clear discernment, by which he will

be enabled to distinguish the real beauties in each object, the ornaments that are agreeable to it, and the proportions that subsist among the several parts: and by this faculty, he will be regulated in the employmrnt of his natural talents. This labor consists not only in the profound reflections he will make on the properties of objects as they relate to the fine arts, but also in a constant, assiduous study of the grand models of beauty. 3. The third rule to be observed in the practice of the polite arts, *is the imitation of nature.* Every object in the universe has its peculiar nature, of which the artist should never lose sight in his manner of treating it. In vain will he otherwise ornament his work with the most refined and most brilliant strokes; for, if nature be not justly imitated, the work will forever remain imperfect. Homer himself has sometimes sinned against this rule. Not to mention the ridiculous and unnatural passions attributed to his deities, (wherein the general belief of the Grecian mythology might perhaps justify him) it was surely not imitating nature, to put into the mouth of a hero, at the moment of a decisive battle, a harangue tedious by its excessive length, and which certainly could not have been heard by the thousandth part of a numerous army. Indeed, the imitation of nature, which appears at first view so simple and so easy, is of all things the most difficult in practice; and it requires a discernment so sagacious, and an expression so happy, as is rarely bestowed on mortal man. 4. PERSPICUITY forms the fourth rule of expression. In all the fine arts, an obscure, perplexed, ambiguous, and elaborate expression, is always bad. The true striking beauty must be manifest and perceptible to the most ignorant of mankind as well as the most learned. Those are ever false or inferior beauties that have occasion for a covering, a kind of veil that may make them appear greater than they really are: true beauty wants no veil, but shines by its native lustre. From the union of the true imitation of nature with perspicuity of expression arises that *truth* which is so essential in the productions of the fine arts. 5. In all the polite arts, and in all the subjects they embrace, there must necessarily reign an elevation of sentiment, that expresses each object in the greatest perfection of which it is susceptible; that imitates nature in her most exalted beauty. This makes the fifth general rule. The design of the fine arts being to excite pleasure by the expression of that which is beautiful, every artist should raise himself above his subject; and, choosing the most favorable light wherein to place it, should there embellish it with the greatest, most noble, and beautiful ornaments, that his own genius can suggest; still, however, observing a strict imitation of nature. 6. From the observation of these two last rules results the SUBLIME, which is the union of the greatest perspicuity with the strictest truth and most exalted elevation possible. It is necessary to remark here, that the most simple and common subjects are susceptible of a sublime that is agreeable to nature. An idol or landscape may be as sublime in their kinds as an epic poem or a history piece. When Moses begins the book of Genesis with these words, "In the beginning God created the heaven and the earth;" or when he tells us, that God said "Let there be light, and there was light;" these expressions are sublime in the highest degree, because they are perfectly clear, true, and elevated. Every author should therefore endeavor after the sublime in every

subject that he undertakes: and this makes the sixth and last general rule in the practice of the polite arts. But if he cannot attain to this, it is indispensibly necessary that he constantly make use of expressions that are *noble and refined.* Every thing that is *low, indecent,* or *disagreeable,* is naturally repugnant to the sublime, and ought to be banished from all that would proceed from the liberal arts.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. IV.

"By irrigation, good pasturage may be procured in the beginning of March: and if the season be mild, much earlier. This crop is particularly excellent for feeding such cattle as have been *hardly* wintered; and so great are the benefits attending the flooding of lands, that the farmers of Gloucestershire are enabled to commence the making of cheese at least *one month* earlier than those who do not possess the same opportunity. The expense of irrigation is computed at from 3*l.* to 6*l.* a year. *Domestic Encyclopædia, Lond. Ed.*

The above quotation is important, inasmuch as it is evidence of the superior advantages derived by those counties of England where irrigation is practised. By flooding lands in winter, the roots of the grass are preserved from being injured by the frost, and the farmer is repaid by an early crop which proves a supply for such cattle as have been "hardly wintered." The cheese-makers, in these counties, are enabled to commence making cheese one month before their neighbors who do not practice irrigation; and the expense is calculated at from three pounds to six pounds ($13 33 to $26 66) per acre. This last circumstance is no bad criterion to judge how productive must be an improvement on which so much can be expended. "I have, (says Mr. Flood, of Middlemont, in the Queen's county, Ireland) improved, by water alone, about forty acres of light, sandy, mossy soil, not worth more, when I began with it, than fifteen shillings, ($3 7) an acre, to be now worth from six pounds ($24 61) to eight pounds ($32 81) an acre" yearly. Mr. Young, in his observations on the watered meadows in Hampshire (England) states—"The more close and bare they are eaten by the sheep, in the spring, it is so much the better for the meadow. At Nine-mile-water, in Wallop (where watered meadows are brought to great perfection) Mr. Matton, the tenant, said that the sheep gnaw the very roots of the grass, *and so much the better.*" Here is a proof of the good quality of grass

produced by watering, as every farmer knows how fond sheep are of sweet grass, and how far they will travel in search of it. Mr. Young further remarks: "In countries where the husbandry of watering is unknown, such facts (alluding to the statements of increased profit to the farmer) are treated as chimeras, or, if allowed, none have spirit enough for the practice."

Dr. Edwards, (an American) who seems well acquainted with the watering of lands, observes, "a good meadow, with a fine large stream of water thrown over it, will certainly last as long as grass will continue to grow, that is, for ever; and all that I have ever seen, are better now, by the unanimous testimony of their owners, than they were when first made; and the burdens of hay they produce, are certainly equal in point of quantity (if not superior) to any other. If, therefore, this be the case, what a valuable property is land, that will always be producing a crop equal to that of grain, (for such is hay estimated) without any considerable labor of hands, horses, or other expenses."

Sir John Sinclair, in his view of the northern counties and islands of Scotland, concludes with the following remarks on the advantages to be derived from watering land.

1. "It is by far the easiest, the cheapest, and the most certain mode of improving poor land.

2. "The land, when once improved, is put in a state of perpetual and increasing fertility, without any occasion for manure, or any additional expense.

3. "The land is not only made fertile, but becomes extremely productive, being capable of producing two crops of hay, besides pasture, every year.

4. "The land is not only extremely productive, but, under proper management, produces grass early in the year, when it is doubly valuable, at least for sheep, especially ewes and lambs, coming before any other spring growth, and when one ton of hay is probably worth two at any other season.

5. "Not only is the land thus improved without the necessity of manure, but it produces food for animals, which is converted into manure, with which other lands may be enriched.

"Lastly, not only is the manure arising from the watered meadows a new acquisition, but also all the manure acquired from the land, that would otherwise have required dung from other parts of the farm."

It has already been suggested, that a cheap and effectual machine for raising water, and irrigating land, would be an acquisition of the first importance to the agriculturist. The following plan and description of a machine for raising water is copied from the *Domestic Encyclopedia.* It is not expensive, and is given partly with a view to engage *American genius* in the invention of some plan still cheaper, for cheapness is particularly material to the farmer.

"In the year 1801, the society for the encouragement of arts, &c. adjudged their silver medal to Mr. H. Sargeant, of Whitehaven, Cumberland, for a *machine for raising water*, of which we give an engraving.

"This engine was erected at Irton-Hall, which is situated on an ascent of sixty or sixty-one feet perpendicular height. At the foot of this elevation, about one hundred and forty yards distant from the offices, there runs a small stream of water: and, in order to procure a constant supply of that necessary fluid, the object was to raise such stream to the house, for culinary and domestic uses. With this view, a dam was formed, at a short distance above the current, so as to cause a fall of about four feet; the water was then conducted through a wooden trough, into which a piece of leaden pipe, two inches in diameter, was inserted, and part of which is delineated at A.

"The stream of this pipe is directed in such a manner as to run into the bucket B, when the latter is elevated; but as soon as it begins to descend, the stream passes over it, and flows progressively to supply the wooden trough or well, at the foot of which stands the forcing-pump C, being three inches in diameter.

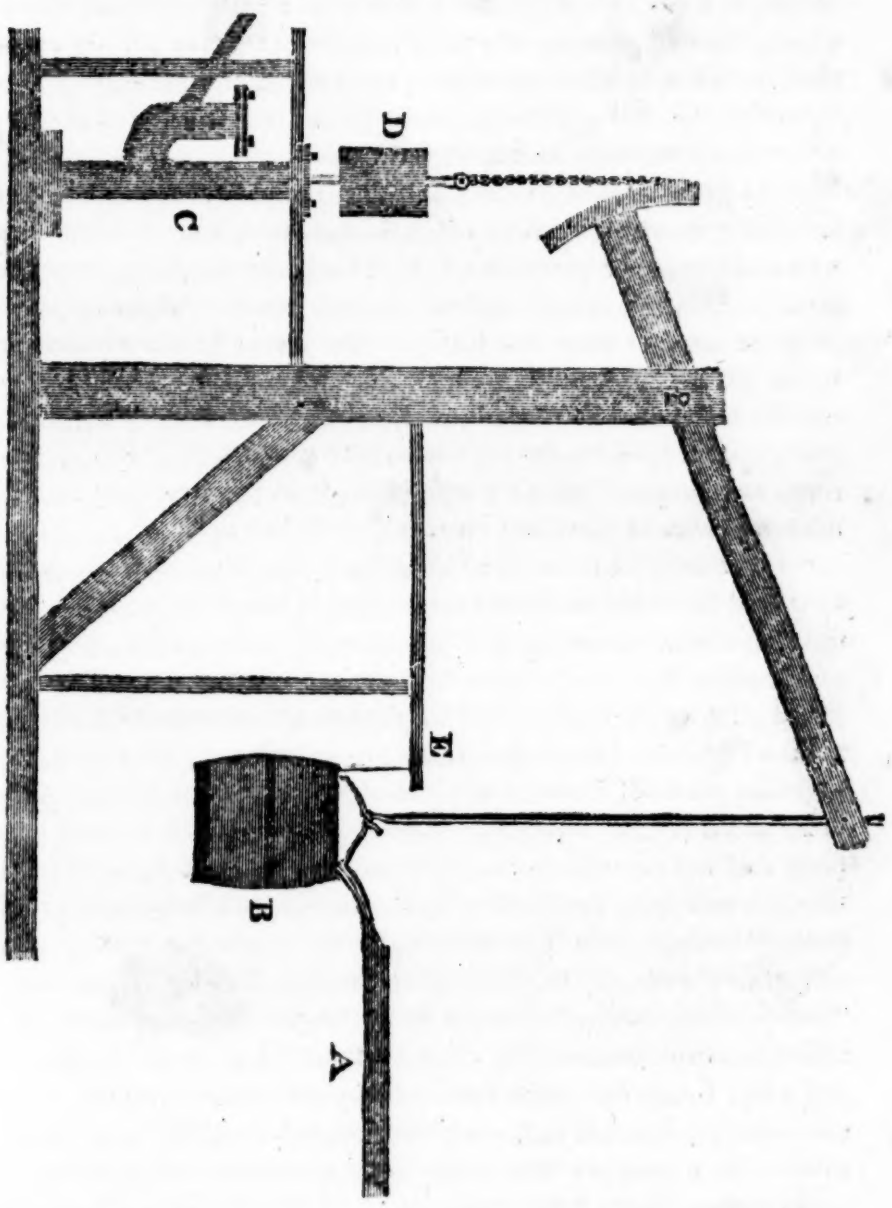
"D, is an iron cylinder, attached to the pump-rod, which passes through it; such cylinder is filled with lead, and weighs about two hundred and forty pounds.* This power works the pump, and forces the water to ascend to the house, through a pipe, one inch in diameter, and which is four hundred and twenty feet in length.

"At E, is fixed a cord, which, when the bucket approaches to within four or five inches of its lowest projection, extends, and opens a valve in the bottom of the vessel, through which the water is discharged.

"The machine here described had, at the time of Mr. Sargeant's communication to the society above mentioned, been six

* The farmer, who looks more to real use than to neatness of execution, may make the cylinder of wood, and fill it with stones, bricks, or other convenient matter.

months in use, and fully answered the purpose for which it was designed. The artisans employed were a plumber, blacksmith, and carpenter; the whole expense, exclusive of the pump and pipes, did not exceed five pounds," (§22 23.)



The following, written by Mr. Thomas Purdy, of Castle Acre, in the county of Norfolk, (England) is extracted from the communications of the Board of Agriculture, and strongly elucidates the great advantage of irrigation, and the vast expense which the resulting advantage will justify.

"As I am now watering at least twenty acres, in a most complete manner, by forming them into beds of from ten to twelve yards breadth, and introducing the water upon the crown of the beds, to be carried off by parallel drains, I desire to state, that the meadows I am irrigating are situated in a neighborhood which consists almost entirely of arable land, let generally for not more than from ten to eighteen shillings per acre per annum.

"That meadow and pasture land do not bear a greater proportion than of one acre to fifty of arable land, and that notwithstanding this great want of feeding land, yet the meadows which I am irrigating were not in their old previous state, worth more than seven shillings per acre to let, being two thirds of it boggy, and the remainder full of sedges, and all sorts of aquatic rubbish.

In the present state, and with the prospect of future advantages to be gained by this irrigation, a neighboring farmer has already offered me to hire the whole of these meadows for any length of time, and to give me for such hire, five guineas per acre per annum, not doubting but they will produce in the first crop of hay next summer, at least two tons and a half per acre.

"The method I have taken to irrigate the above meadows is, by taking water out of its natural course, at the distance of at least thirteen chains above my first meadow, by a ditch, upon the average twenty feet wide, seven feet perpendicularly deep, and six feet wide at the bottom. The water thus introduced, divides itself into two feeders, one of which conveys water to my first meadow, and then runs off to water my last meadow, and the other, to the other intermediate meadows. All the meadows are formed into beds, as I have stated above, which are raised so as to have a fall on each side from two to three feet, and so well formed, as to be watered in every part. The work is all done by laborers with spades, and will cost altogether about thirty pounds ($133 33) per acre. This expense, however, I think by no means considerable, when I take into consideration the circumstances of value above stated, and when I consider, what perhaps may not occur in those countries where irrigation is more practised, viz. that the turnip crop, as food in winter, is becoming more expensive, and (what is of great consequence) more precarious; to supply which deficiency, I expect the hay of these water meadows to be such a resource as is almost inestimable."

Agricultural societies, composed of active intelligent persons, would tend much to the general promotion of agriculture. A

number of local societies might be established, and each of these be represented by one of its members, so as to form one board of agriculture to meet in a central or convenient place in each state. Through this board, might be communicated to the public the progress of agriculture in each part or county, and also all improvements and experiments; and such measures generally adopted as, while they would prevent the farmer from the prosecution of visionary projects, would lay before him a candid display of every thing useful. The following copy of a letter from General Washington to Sir John Sinclair, on the establishment of a board of agriculture in Great Britain, shall finish the present number.

"I have read, with peculiar pleasure and approbation, the work* you patronize, so much to your own honor and the utility of the public. Such a general view of the agriculture of several counties of Great Britain, is extremely interesting, and cannot fail of being very beneficial to the agricultural concerns of your country, and to those of every other wherein they are read; and must entitle you to their warmest thanks, for having set such a plan on foot, and for prosecuting it with the zeal and intelligence you do.

"I am so much pleased with the plan and execution myself, as to pray you to have the goodness to direct your bookseller to continue to forward them to me, accompanied with the cost, which shall be paid to his orders, or remitted as soon as the amount is made known to me; when the whole are received, I will promote, as far as in me lies, the reprinting of them here.

"I know of no pursuit in which more real and important service can be rendered to any country, than by improving its agriculture, its breed of useful animals, and other branches of a husbandman's cares; nor can I conceive any plan more conducive to this end, than the one you have introduced, by bringing to view the actual state of them in all parts of the kingdom, by which good

* The "work" alluded to is a periodical publication, to comprise the following heads.

1. A corrected report of the present state, and local agricultural practices of every county in the United Kingdom.

2. Distinct dissertations, or collections of papers, on each of the most important subjects connected with agricultural improvements; as Farm-buildings, Cottages, Roads, Inclosing, Draining, &c.

3. A General Report, the result of the whole inquiry.

and bad habits are exhibited in a manner too plain to be misconceived. For the accounts given to the British Board of Agriculture, appear in general to be drawn up in a masterly manner, so as fully to answer the expectations formed in the excellent plan which produced them, affording at the same time a fund of information, useful in political economy, and serviceable in all countries."

FOR THE LUMINARY.

PUNISHMENT OF CRIMINALS.

Whatever motives may have influenced the decisions of legislators, certainly the results, most generally wished and expected from the punishment of criminals, are a reform of the culprit, and the deterring of those yet innocent from indulging in vicious inclinations. In apportioning the duration and determining the mode of punishment, these two salutary objects should be equally provided for. Without a reform of the culprit, it would be better that his imprisonment should be for life, as, otherwise, his return to society would endanger the general state of morals; yet humanity recoils at the suggestion of a sentence so afflictive, and even stern justice seldom demands it. The discretionary power vested in judges, by which two persons may be differently punished for crimes of equal magnitude, is an admission that the object of the law is not merely to punish in proportion to the crime, but also to reform by apportioning durability of confinement or degree of severity to the apparent ease or difficulty with which reform may be accomplished, and this principle is extended to imprisonment for life against those who, after repeated trials and convictions, have proved themselves incorrigible. Reform then is certainly one great motive of the treatment of criminals, and this leads into some inquiry as to the best mode of effecting so desirable an end.

After the number of discussions which the subject has already undergone, it may be expected that little of importance can be added, and it is but fair to apprize the reader that he shall probably, in this essay, find but repetitions of what he did or might already have read elsewhere; but the subject is of such prime and general importance to society, that every effort to produce a salutary system, although the suggestion should not be new, will be

received, with indulgence and kindness, by the philanthropic reader, who will see that it is only by frequent disquisition the world can arrive nearest to that perfectability in its criminal code, which would best secure it against the erroneous dictates of ill placed humanity, and the exterminating policy of a furious zeal.

Persons, who suffer under the operation of criminal law, consist of two classes; those merely accused, and those who have been convicted. Those of the first class, although supposed innocent, are, for want of sufficient bail for their appearance, held in confinement, but are, under these circumstances, entitled to every indulgence not absolutely inconsistent with a due regard to their safe keeping; and they should have easy access to their friends' papers, counsel, and every means necessary to enable them to remove those charges, the establishment of which would not only ultimately effect their liberty and property, but also their characters. How cruel and unjust, how degrading to innocence and morality must be that policy which drives the untried and probably innocent man into the society of the convicted; or, by establishing unnecessary restraints and embarrassing formalities, deprives him of those comforts and conveniencies, which innocence would entitle him to, and that easy access to friends, &c. which may be necessary to establish this innocence. It must be evident to all, that the apartments intended for the accused should be separate from those of the convicted, and that, in their erection, view should be had to every convenience compatible with the safe keeping of the prisoner.

Prisoners of the second class forfeit, by their crimes, that consideration due to those of the first class. That punishment which is due to their offences may be necessary to their reform, but it should be inflicted with all possible view to this latter, as the more important effect. The employment of the criminal in some laborious pursuit is proper on various accounts; it inures him to industry, it renders him, in the only possible manner, useful to society, and it transfers the expense of his punishment from the public to himself. The indiscriminate association of criminals is dangerous to their morality and preventive of reform: it should therefore, as far as possible, be avoided; or, if their necessary employment at labor would admit, solitary confinement should, in all cases, be resorted to; and, where such could not conveniently be adopted, the prisoners ought to associate in the smallest companies that circumstances would admit. It seems cruel to advise solitary

confinement in all cases, but it is proposed with a quite different view. Solitary confinement will leave more time for reflection, and will promote reform quicker and with more certainty than by living in the sin, noise and turbulence of numbers; and as it should be hoped that the power of pardon would often be exercised towards the repentant, it may likewise be wished that the continuance of punishment would not be deemed necessary after evident proof of reform.

It may seem unaccountable that many, after suffering all the hardships of a laborious imprisonment, should resort to a repetition of those acts which led to their first disgrace. In some instances this proceeds from an incorrigibly vicious disposition of the mind, but, in most cases, it very probably proceeds from that great parent of evil, *poverty*. The unfortunate prisoner, after years of durance, is discharged without property, friends or patrons. His first efforts to procure employment generally prove fruitless, and even his subsequent endeavors are scarce sufficient for his subsistence; he encounters cold, hunger, and rags; he feels displeased with a world that seems to cast him off; in despair, he wishes even for that retreat from which he but lately so joyfully escaped, and, in his despondence or frenzy, he seizes that which must relieve him in one way or another; if he avoids detection he sets up business and ceases to be a thief; if detected, he pleads guilty and finds happiness in the midst of felons.

It has been conceded that it is right by employing the criminal at labor to transfer the expense of his punishment from the community to himself, but it must not be inferred that the public ought to profit by his labor. Such an idea would suppose that the community was interested in the immorality of individuals, whose misfortune would thus become a source of revenue. The paying to the prisoner, before his enlargement, a fair valuation for his labors, after a due deduction for the expense of his clothing and maintenance during his confinement, would be an act of justice, and would give him a new interest in practising industry.

The next consideration respecting criminals is, whether their punishment should be in a situation exposed to public view, as in the making of public roads; or apart from public view, as in close penitentiaries. It requires no argument to prove that the latter should be preferred, and that the former will, in general, produce an obduracy that unfits the unfortunate sufferer for any other situation.

In order to deter the yet innocent from committing crimes, it is not necessary that they should be spectators of the punishment inflicted on the guilty: to hear the sentence pronounced, and to know that the criminal has been sent to expiate his crimes by imprisonment and labor, is not only sufficient, but productive of more good than could be derived from the daily exposure of the criminal in the performance of his allotted labor. Man is naturally fond of his liberty, and averse to restraint; the idea of being separated from his usual society and confined in solitude, or forced to associate only with a few, and these the worst portion of society, is so abhorrent to his feelings and wishes, that, independent of any other consideration, it must have a salutary influence on a conduct which, by its direction, may produce or prevent so unhappy a catastrophe. It is well known that the pain of confinement is alleviated by indulging the sufferer with the frequent visits of his friends; it should also be known, that an effect somewhat similar is wrought on the visitors by lessening the horror and aversion to an imprisonment which they never experienced. It then becomes doubly necessary that imprisonment of criminals should be solitary whenever practicable, and that unnecessary visits should be excluded.

One objection only occurs to such arrangement, and that is, the supposed additional expense of guarding them; but surely it must be more difficult and expensive to guard one hundred men, employed in one room by night, than it would be to guard twice that number if confined to different apartments.

One object more, connected with this important subject, should not be forgotten. The person to be employed as principal jailer should be remarkable for firmness, but suavity of deportment; he should be bold, enterprizing, discerning, and capable to report properly on each person's conduct, but he should not be unnecessarily severe, brutal or dishonest; he should love his prisoners, without their knowing it. In short, he should be inflexible in the performance of his duty, but he should not delight in cruelty, nor wantonly insult the unfortunate; much less sell his favors, or rather his forbearance for money. As often as a jailer transgresses, in these particulars, he should be dismissed from employment; humanity, justice and policy require it. The extra severity of a jailer is an addition to the culprit's punishment which was not contemplated by the law, and the force of his example must have considerable influence on the contemplated reform of the criminal. O.

FOR THE LUMINARY.

AN ADDRESS TO THE SUN.

Oh thou stupendous vehicle of light!
By heavenly wisdom form'd to bless our sight;
Thy inexhausted source of radiance pure,
From time's first infancy dost still endure;
Thro' boundless Chaos dark, the mighty bands
(Endless to number as the grains of sand)
Of flaming cherubim the Godhead bore,
And gloom and darkness reign'd alone no more;
Thy orb resplendent burst the bands of night,
And at his powerful WORD began thy course of light.

From thy magnific fountain, genial flow
The various blessings changing seasons show;
Thy rays enliven solitude profound,
Thro' thee, prolific showers enrich the ground;
Thy fervid influence hastens on the spring,
Whose dewy sweetness, health and pleasures bring;
By thee, we nature renovated view,
Glowing in life and animation new;
The fields, with verdure sweet, refresh our sight,
And branching forests glow in foliage thick and bright.

From its plum'd tenants, while they playful fly,
Harmonious, grateful strains resound on high;
By thy assistance, Summer's liberal hand
Scatters her plenteous blessings o'er the land;
Unfolds her beauties to the enquiring mind—
Ah! who to Nature's beauties can be blind!

By thy congenial warmth gay flowers arise,
Whose odors sweet with fragrance fill the skies;
While each clear stream, whose waters murmuring glide,
Reflects their colors gay which crowns their mossy side.

Matured by thee, rich Ceres' golden grain
Spreads joy and gladness o'er the fruitful plain;
Then when to autumn, glowing summer yields,
Embrown'd and falling leaves bespread the fields;
Each varying prospect fading on the sight,
Scorch'd by thy beams in summer's lustre bright;
No more abroad the playful zephyrs stray,
Where sweet unfolding roses meet the day;
Their sweets they pilfer, then on pinions light,
Fluttering, expanding rise, and melt in æther bright.

Thy fostering powers most prominently shine,
In that rich fruit which clustering decks the vine;
Nor do thy beams benignant smile less sweet,
When frosts and storms in cheerless winter meet;
Whose hand despotic strips from earth away
The last remaining fruits of autumn gay;
Thy rays alone can soften and control
The gelid atmosphere that chills the soul;
Dispel the sorrows of the aching breast,
Enlivening thoughts inspire, and hush sad care to rest.

The weary exile, destined far to roam,
From his loved country, friends, and peaceful home,
Thro' bleak Siberia's frozen regions wild,
To wander still where comfort never smil'd;
Enraptured he descries thy orient light,
Tho' snow-crown'd mountains ever meet his sight.
The poor distressed seaman, nearly lost,
By night's hoarse tempests on the ocean tost,
With transport hails thy first faint beams of light,
Dispersing clouds and storms, with heart-appalling night.

Fairest of all created beings, thou!
To thy great maker humbly would I bow:
Whose awful fiat caus'd thy wondrous birth,
And gave those laws which guide our circling earth.

May glowing gratitude my mind inspire,
And all my soul be touch'd with holy fire;
Like thy refulgence may my conscience shine,
That peace may bless me in my life's decline;
Then, like thy setting splendor, mild and clear,
Resign'd, await for death, dismissing every fear.

New-York, June 18th, 1812. M. A. W.

For the Halcyon Luminary.

TRANSLATION,

Of the MADRIGAUX, *in the Luminary of last month.*

Isabel, smiling, dared me to pilfer a kiss,
Which, partly by force and by stratagem gain'd,
So flatter'd my powers that I boasted the bliss,
And the cunning manœuvre by which 'twas obtain'd.

"Boast not of your skill," the arch fair-one replied,
With air, smile, and accent, bewitchingly killing,
"For tho' you obtain'd what you *fancied* denied,
You conquer'd, believe me, because *I was willing*."

OLIVIA.

ANOTHER.

A challenge the sprightly young Isabel gave,
That, if I could gain one, a kiss I might have:
I watch'd, till she turn'd, then by strength and address,
Contriv'd on her lips a warm kiss to impress.
When she saw me exult in my conquest so sweet,
Said she "my dear friend, be more just I entreat;
Nor boast, and be proud, since *I wish'd to be beat*."

M. A. W.

A GENEROUS CREDITOR.

"I *owe* you a drubbing," cries Frank in a pet;
"Never mind it," (says Tim) "I forgive you the *debt*."

SABBATH MORNING.

Hail, happy day! the type of rest,
When all the faithful shall be blest,
And cease from toil and pain:
So we to-day the emblem prove,
Cease from all work, but praise and love,
And solid pleasure gain.

To-day our mighty Conqueror rose,
In triumph o'er his numerous foes,
And death a captive bound;
So we from every evil rise,
Mount up, in thought, toward the skies,
And walk on Zion's ground.

Begone, ye every worldly care;
My soul, to study, praise, and prayer,
To-day be wholly given;
I'll humbly wait at Jesu's feet,
The saints in solemn worship meet,
And learn the way to heaven.

Jesus will kindly condescend
To teach my soul, my heart amend,
And fill me with his love;
That every Sabbath I may know
An antepast of heaven below,
The rest of saints above.

TO A LADY.

WITH FLOWERS FROM A ROMAN WALL.

Take these flowers, which, purple waving,
On the ruined rampart grew,
Where, the sons of Freedom braving,
Rome's imperial standard flew.

Warriors from the breach of danger
Pluck no longer laurels there:
They but yield the passing stranger
Wild-flower wreaths for Beauty's hair.

WALTER SCOTT.

VARIETY.

" But, alas! what is taste! A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

TASTE.

So various are the conceptions which people entertain of *taste*, that it is impossible to define its proper signification, or to confine it within any specific bounds; it possesses a fanciful airiness that soars to the higest expanse of the human intellect, and an humble, or degraded unimportance, which lowers like the mercury in a thermometer, even below the freezing point. It governs in the proudest castle, and presides in the lowest cottage. It fixes rules for arranging the pearls that deck the queen, and orders the disposition of those rags which half cover the wretched peasant. The pulpit, the forum, the camp and the cabinet, the public school and the private study, are all influenced by that universal taste, which, by its omnipresence, affords, by general concurrence, one proof of a ubiquity. As variously inclined as is the mind of man, equally diversified is his conception of what constitutes taste, and so fond is he of his prerogative to judge, that one in a thousand is not willing to submit to the decision of another. For the sake of being in *fashion*, many adopt a particular dress, but are generally at such war with its want of taste, or they introduce so many innovations, that it soon disappears, or becomes so diversified as to preserve few features of its original uniformity, and thus the wearers assist some ingenious deviser of a new fashion, or a new mode of taxing and exercising the taste of the *beau monde*. The powerful empire of taste is not confined to dress: it exercises its freaks in architecture, from the most uniform and equally ranged windows, and the greatest symmetry of parts, to that tasteful or tasteless design, the incongruity of which, outleaping all rules, presents a building, no two windows of which are on a range, and no two rooms on a level. It enters into the garden, the parterre, and the pleasure ground, diversifying the plan and the walks from the perfect square to the circle; from the octagon to the indescribable form; from the straight or uniform design, to the meandering or intricate maze, which en-

tangles the saunterer, and tries the patience of the fretful. In statuary the well proportioned likeness of a man has been seen, placed near that of a horse bearing the head of an ox, and the feet of a lion. Thus it is in painting and every other art, "so many men, so many minds."

These observations might be carried to a great length, and an inquiry into every art or form in which taste contributes to variety would, like taste itself, prove boundless, intricate, or embarrassing, and might produce, in its prosecution, little real benefit. An inquiry naturally arises from these ideas, the investigation of which seems more interesting and would very probably prove useful, to wit, whether the effects produced by a general display of individual taste, and the time and money consumed in modelling general plans to suit individual caprice, be useful to society. O.

THOUGHTS ON VOLCANOS,

WITH THEIR NATURAL CAUSES AND CORRESPONDENCES.

The earth, among an innumerable variety of other matter, contains no small quantity of mineral substance, called *pyrites:* this is what constitutes the inflammable matter in coals; the more of this mineral in them, the longer they burn; so that some kind of coal will continue burning for many hours, without any apparent diminution. The basis of this mineral is iron, variously combined with sulphur, copper, and arsenic; but in general, the iron and sulphur prevail, which lie very quietly together in the earth, till water finds its way to them, which, though strange to tell, cause those matters that before lay quiescent, to burst out into a flame, the violence of which is in proportion to the various combinations and quantity of the matter thus compounded, producing earthquakes, and all the different tremendous et-ceteras of volcanic phenomena.

As a proof of this, take steel filings, and flour of sulphur, equal parts, formed into a kind of paste, with a due proportion of water; bury this in the ground, it will by degrees heat, and begin to heave up the earth that is over it, and at last burst out into a flame, and produce, artificially, in miniature, most of the real phenomena of volcanos.

When the above is viewed in a *spiritual* point of view, what a striking correspondency appears! It is in the earth, (that is, the church) never in a valley, always on the top of a mountain, (the

summit of pride) iron, (natural truth) and sulphur, (the evil of self-love) abide very quietly together, till water (heavenly truth, or truth from a celestial origin) flows in, and then the collision begins, and earthquakes (change of state) and fire (the false principle derived from the evil of self-love) ensues, with all its various attendants. There is a general idea in the world that earthquakes are judgments, which is most certainly true, but from what ground, or how, the world knows not; but when the church is in the above state, surely judgment is already begun.

It may further be observed, that these volcanic mountains always increase by their internals being brought outward, and also, that if a person is courageous enough to look into their hollow bosoms, even at their most quiet seasons, it will be found, that there is a continual ebullition of the volcanic matter. Thus when the church is come to the acove state, there is a continual increase of the evil and the false; and though it may not always appear to break out, yet it is continually working within. M. K.

RECEIPT TO DYE HATS.

For forty hats, take one pound Roman or blue vitriol, pounded, and one pound pearlash; dissolve in a small quantity of water, taking care not to put the whole in at once, least it should ferment and overflow; this is to be used as verdigris usually is, that is, by pouring the usual quantity of the liquor into the kettle at each suit. The quantity of copperas and logwood may be the same as when verdigris is used. By this method a most excellent bright and glossy black may be made, equal if not superior to any made with verdigris, and with a considerable saving of expense, as verdigris at the present price (3 dolls. per lb.) would cost at least $1 50, whereas the above articles will not cost 50 cents.

A convict in the Penitentiary of Virginia has found out a way of weaving *three* pieces at *one* operation. They are fixed on one loom with three shuttles, which fly to and fro from twelve to eighteen inches. These are moved by one cord which plays over two pulleys at opposite ends of the beam, and the cord is moved by a handle in the manner of a fly-shuttle. This mode is chiefly to be used in the weaving of narrow pieces of stuff, such as girths, bootstrops, &c. In twills, where the feet shift from one treadle to another, about 30 yards may be wove in a day; in the simple stuffs, where the feet are stationary, and the shuttles move as fast as the hand can jirk them to and fro, 60 yards can be executed in a day.